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An Invitation.

O come ye weary ones of earth,
And own your blessed Savior's name;
From heaven to earth accursed,
With majesty he came.
He came from heaven you to redeem,
Redeem from hell's eternal pains;
And in his blood pure and serene,
He'll wash away your stains.
He came and suffered pain and loss,
For man polluted by his sin;
He bowed upon Mt. Calvary's cross,
For us to heaven to bring.
He pity showed for sinners blind,
He came and paid the awful debt;
He rolled the burden from our minds,
Which none will e'er regret.
O who can such great love reject?
Those dying groans refuse to hear;
Come sinners, come, once more reflect,
And to your Lord draw near.
And when our life on earth is o'er—
Our sorrows ever at an end;
We'll gather on the heavenly shore,
Eternity to spend.
There! there at Jesus' bleeding side,
From sin and death we shall be free;
There evermore we will abide,
And praise for aye and aye—Sel.

A Raft Loose on the High Sea.

A monster raft afloat. Great danger to steamers and vessels. All the ports of Europe have been notified. Captains keep a special lookout, etc., etc., were the head lines, in the great newspapers a few weeks ago.

This raft was being towed by a tug to New York. During a storm the tug and raft parted.

The raft was 560 feet long, weighed eleven thousand tons. It was held together by eleven tons of chain.

Met in the night by a sail vessel or steamship, it would be as dangerous as an iceberg.

Hence the ports of Europe were notified that captains of vessels might keep a special watch. Tug boats were sent to look for it, that it might be brought to harbor or blown to pieces.

There are many rafts afloat on the sea of this world, far more dangerous to humanity than a pile of logs. These rafts are numerous and make the sea of life most dangerous to navigate.

There is the raft of intemperance. It is composed of Distilleries, Breweries, Sample rooms, whiskey sellers, etc. Its weight cannot be told. We only know it is strong enough to crush the family tie, the social tie, the business tie, the religious tie, and all that goes to make life dear to every true man. It has not yet been washed among the breakers, but floats out in the gulf stream of humanity. And along the deepest channel of the world, homes are wrecked, churches are crushed, and nations are injured. Let us keep a special lookout, warn men of their danger, and equip the Prohibition tug, that the raft of intemperance may be brought into harbor and blown up.

There is the raft of impure literature. It is composed of bad books, newspapers, pictures, etc. This is a large raft, larger than many people think. One man in New York captured over ninety tons of impure literature. This raft floats along the stream of youth. It is especially dangerous to the young. Their imaginations are excited, impure desires cultivated, and their minds cap-

tured. Many a boy has left his home, and gone to ruin, and his friends wondered why. The explanation is easy, he struck this raft. Many a girl has gone out from her mother and landed in hell, because she struck the raft of impure literature. The devil works today as he worked in Eden. He reaches the soul through the eye, ear, and intellect. Look out for the raft of impure literature.

There is the raft of worldly pleasure. The logs of theatres, ball rooms, card tables, etc., form a dangerous raft. The young and old are wrecked by them. There seems to be something attractive about such places. It is the devil's business to make them so. Gay dress, bright lights, fancy fixtures. These are the chains that hold them together. Men and women are attracted, interested, aroused, curiosity excited, they go, go again, go once too often, take risks, plunge into danger, leave the safe channel, and unexpectedly they are struck and wrecked by the raft of worldly pleasure. The friendship of this world is at enmity with God. Oh! that we had the power to blow up with divine dynamite the raft that makes so many wrecks.

There is the raft of social fashion. Fashion plates and paper patterns seem very weak things, but when glued together and fixed on the mind by Satan's art, they are strong to the pulling down of households and churches. There is a home; it was a happy home; the father a laborer, the mother a helpmeet, the children contented. They were prosperous. They moved into town. They must keep up with the fashions. Extras were bought. The money that ought to have been used in business went on the backs of the girls, a crash came. The town wondered, Satan did not; he knew they had run against the raft of social fashion.

Women make themselves ridiculous. Men do the same. Their good sense has been knocked out by hitting their heads against the raft of social fashion. Oh, that men would remember that the fashion of this world passeth away, and would keep in the deep blue channel of humility.

There is the raft of ecclesiastical formalism, composed of the creeds and traditions of men. Men have an opinion, think it a good one, go to work and bind it on others, make it essential to salvation, excommunicate for not accepting, thus elevating their untamed imagination with the declarations of God's word.

I met a young man of fine form, pleasing address and good mind. He had been educated under the direct influence of a certain church, but not considering the parting of the hair and cut of the coat essential to salvation, he was cut off from the church. When I met him he was skeptical on religious subjects. He had struck the raft of ecclesiastical formalism. Thousands of young men and women have gone down under the waves because of this

raft. Ecclesiastical formality is but worldly fashion gone to seed, and the fruit is bitter and disastrous.

Such, in brief, are some of the rafts loose on the sea of life. Keep a watch for them. "Watch and pray." Steer your bark clear of the track in which they float. Navigate by the book—the divine chart. Keep an eye on Christ the pole, star of the soul, and after while you will smell the heavenly breezes, and reach the harbor of pure delight.

JOHN DUKE McFADEN.

Field Chronicles.

Owing to our failure to get Bro. Hendricks to help me with my work in Indiana, in the month of January, (for I agreed to let him off when the brethren at Waterloo wanted him,) I could not reach Oakville on the 22nd, as the arrangement was. I however wrote the Brethren at Oakville as soon as I heard directly from brother Hendricks and learned that he would remain at Waterloo awhile, and although it seemed to make quite a disappointment, I hope it will come all right yet.

I preached at College on the 21st, and over Sunday, the 22nd, and part of the week. The congregations were large and the interest excellent, and we feel sanguine that we shall report a nice number of additions ere long.

On Friday the 27th, I came to Sulphur Springs, and began preaching on the following evening. Quite a number of the Oakville brethren were in attendance and I hope all the wounds occasioned by the disappointment on the 22nd were healed.

We are still telling the old story of the crosses here in Sulphur. The interest is good and we have prospects of several additions. We can however hold here only two more evenings, for we must begin at Oakville next Saturday evening.

The sister who wrote from Marshalltown, Iowa, is just a little mistaken about me "finding another route to Dallas Centre," I went directly through Marshalltown, but I was like the Dutchman who claimed he could not sing, and when he was told that he hadn't faith enough, he curtly rejoined, "false! it takes wiser too." So with me, it takes "time" as well as "will." I did not have the time to stop.

Brother P. J. Brown in a recent private letter, says, after writing about some particular things, "I have however somewhat against you. Why did you not tell me what you were doing at Pioneer, Ohio? and what are my friends at Waterloo, Iowa going to do for a preacher? and what are you going to do this year?" Well, brother Brown, I conclude maybe others are as anxious to know about these things as you, so I will answer once for all.

As to the first question, I was filling my appointment for the month of January at Pioneer, or rather at the Mt. Pleasant church, near Pioneer. As to the second

question, I had only agreed to take the work certainly at Waterloo for three months, and when my time expired I came home to begin my work according to agreements made before I went to Waterloo. My time at Waterloo began the first of October and closed just long enough before the first of January to let me come home and get ready to begin work here on the first of January. I do not know what the Brethren intend to do for a preacher. Had I not been tied here I suppose I would have accepted their offer for the year. Bro. F. A. Hendricks had agreed to help me awhile in my field of work here this winter, but by mutual agreement he went to Waterloo to take that work for a time.

As to the third question, I have taken pastoral charge at Oakville, Ind.; Mt. Pleasant, O.; Prattville, Mich., and College Corners, Ind. Each of the above places to have several meetings once a month, and each point to have protracted meeting. In case of a protracted effort at either point the others are to hold off until their turn comes, so as to give each point a revival during the year. In addition to this, I am to preach at Sulphur Springs over the 5th Sunday of each month that has 5 Sundays. If this will not give one enough to do I could not tell what would. I am yet under promise to several parties outside of this work to hold protracted meetings. In such events I must furnish a substitute on the regular work. Bro. Heeter will take my work in Ohio and Michigan this month, while I fill the promise made to Bro. Martin Shively.

Bro. Kilhefner, I greatly rejoice with you over your success in Michigan. But now by the way, will you be so kind as to tell me where in God's word you get the example for either ordaining or consecrating people "by the laying on of hands and prayer?" My Bible teaches prayer first, then laying on hands.

J. H. SWIHART.

An Explanation about the College.

The question has been asked, I thought Holsinger had secured the entire indebtedness of Ashland College. How comes it that you are still asking for more money? This may be a question in the minds of many, and may create suspicion as to money misapplied as has been insinuated. It is perfectly right that everybody should know the facts.

When Bro. Holsinger started on his canvass the entire debt was forty thousand dollars. The trustees held credits in favor of the College in notes given by German Baptists, many of whom are now Brethren, for donations and scholarships, to the amount of fifteen thousand dollars, also seventeen acres of the College ground laid out in lots, valued at five thousand dollars. This would make the twenty thousand dollars. Holsinger secured the balance. Some of these notes against German Baptists are still

unpaid and an occasional one refuses to pay; and if paid at all will be at the end of a law suit, and the College lots are not sold because no purchaser only at a sacrifice. So you see there is still a debt of twenty thousand dollars. Fifteen thousand of this was borrowed from a Cleveland party, at 8 per cent interest. One hundred dollars per month int. Now the object in issuing bonds at 6 per cent interest is to lift this old debt and save three hundred dollars to the College annually. These bonds to run from two to four years, and in the meantime some of these credits may be paid, and if not the Brethren will have to make it up.

We have been offering these bonds to our Brethren, but they are slow to accept them, not for the want of means but for the want of confidence. They are afraid of losing their money. Brethren: your fears are unfounded unless the entire College property and the responsibilities of the trustees are not sufficient. And would it not be very unkind for you to stand aloof and see the trustees struggling with these perplexities and anxieties to maintain the credit of the school and the honor of the church, and finally be compelled to pay all this debt, sell the College and be lost to the church, just simply to save you a few hundred dollars.

The facts are that we love our money a little too well, and the cause of God and the well-being of our brethren not enough. The Louisville brethren and the Ashland City brethren have each taken one thousand dollars of these bonds, and we expect responses from the various congregations of the Brotherhood. Don't wait for some one to ask you. This fifteen thousand dollar mortgage will soon be due, and unless the money is furnished the mortgage will be foreclosed, and this would certainly bring reproach upon us as a church, and I would have to hide my face with shame.

The church in her conventions has pledged and promised to stand by the trustees in the support of the College, and in view of this promise the trustees were still willing to continue in office and shoulder responsibilities and if the church will be untrue to this promise the confidence will be shaken and our feelings so hurt that we never could again be reconciled.

Now Brethren this will be the last appeal. Who will say I will take one hundred dollars? Can we not find on hundred and fifty brethren whose hearts are throbbing with love to the cause of God and the success of the school and the church, and have the means to come right up and take these bonds; or better yet can we not find one hundred and fifty brethren to come up and donate the amount of one hundred each? I am one.

JOSIAH KEIM.

The last cheap excursion to California, Feb. 15th. Call on J. B. Brinton, Agt., Ashland, O.